

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

Vol. XV.

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No. 15.

FOR FAITH.

Father, to thee my thoughts I raise
From out this weary earthly toil;
And thou wilt hear my note of praise,
E'en though I oft thy purpose foil.

Bear with me as I ask of thee
More strength to do thy holy will,—
Just as a little child to be
In faith, which says: "O Soul, be still."

"Be still and trust; thy father guides
The world, the universe so vast;
And in his love each child abides
Who will on him its burden cast."

TELHAM.

One of the economies of these vacation days is the spiritual fertilization that comes from opening again the book of memory. There is a sanctifying power in these annual pilgrimages to memory's shrines. It is well to baptize the spirit in old homestead memories, to go where the hurried life of manhood and womanhood will be retouched by the sterling counsels of old-fashioned fathers and the gentle blessings that fall from mothers' hands after a fashion that never grows old.

In the absence of Prof. C. C. Everett from his active position as head of the Cambridge Divinity School, the students of that institution will doubtless miss much the next year. But their loss will be their gain, as well as the gain of everyone else, when after a year's rest and study abroad, he returns to apply himself again to the high problems of this age, to the discussion of which he has already made valuable contribution. If students of theology and candidates for the ministry could always receive help from such fearless and fresh thinkers as Prof. Everett, there would be much less terror in pulpit and out of it, concerning "certain dangerous thought-tendencies in religion," and there would be more fear of "certain dangerous thought-less tendencies in religion."

Not wisely, we fear, have the four Unitarian churches of this city concluded to close their doors until the first Sunday in September. But such is the decision. Perhaps because Chicago is as pleasant a summer resort as can be found anywhere, perhaps because the minister feels the need of quiet among his books more than among the trees, certainly because some of them have important bits of work they want to bring up during vacation,—the Unitarian ministers of Chicago will not be far away any time during the summer. If UNITY appears a little

duller than usual for the next two months it is because the editors make a principle out of their inclination. They desire to soothe their readers to sleep, and to sleep, themselves, as much as possible until the first of September, when the *reveille* will again be sounded.

Chicago has just passed through one of the trying ordeals incident to a great city in these days. On the whole it has come out of it in a manner that is encouraging. The great strike of the street car drivers and conductors on the west side created a congestion that under any circumstances could not fail to carry with it severe inconveniences and great dangers to so highly complicated an organism as a large city. But notwithstanding all the inconvenience and attendant excitement the "reign of terror" expected did not come. Little violence was done. Gunpowder was not resorted to. The policemen found that their clubs were better weapons than revolvers, and the strikers exemplified some of the great advantages that come from co-operation. They did not strike for higher wages or more privilege for themselves, but for what they deemed the rights of sixteen associates whom they regarded as unjustly discharged. "For their sakes" they sacrificed a week's wages, incurred the risk of losing their own positions permanently, and exposed themselves to great personal danger. They also demonstrated with exceptional force the power of an organization to keep in check the more violent passions that are aroused under such circumstances. Most of the violence which ensued—and it was on the whole surprisingly small—originated not from the strikers but from the bad whisky and the loafers' brigade which always comes to the front at such times. We think our mayor and common council deserve credit for the wisdom they displayed in recognizing the existence of two parties in the quarrel, and laboring for an arbitration on the theory that the parties were of equal dignity. It is also encouraging to feel that the ultimate difficulty arose chiefly from the remoteness of the employer from the employe. When the president of the car drivers' association met face to face with the president of the corporation, the thing was "settled in twenty minutes." We deplore strikes and violence, but rejoice in that growing intelligence among our laboring men that leads them to co-operation and the mutual study of their higher interest. The true adjustment is to be brought about by more and not less co-operation, by going through, not by backing out. When people are alarmed at the thought of this great "combination" of laboring interests they must remember the more formidable "combinations" of capital. The animus that organizes a street car corporation in a great city is to say the least as selfish as that which organizes a car

drivers' association. The former is a hundred times more effective and powerful than the latter can be, and when the representatives of the former insolently tear up unread a communication received from the latter, it is a brutality quite akin to the derauling and capsizing of a street car by the former. On the whole we see many hopeful signs in Chicago's last strike.

UNITY AGAIN.

It seems especially needful just now to emphasize our principle of unity. Some of us favor radicalism and some conservatism, but better than either is the bond that unites the two. We must sacrifice everything else sooner than brotherhood and co-operation, and shun, above all things, the tendency to exclude either extreme of thought. Religion should be the last movement to be exclusive; for if God is omnipresent, as it claims, it would thereby exclude part of him. And it does thereby exclude the best of him, for the best thing in the world is the spirit that is uniting men and healing the old divisions. Science is ever more clearly proclaiming the unity of all men through the law, and religion ought to welcome this truth as a gospel, and preach a higher unity through love. Especially Unitarianism, which is so fortunate as to carry this truth in its name, ought to keep it foremost, and work first of all for religious unity, but not by seeking to do away with denominations and to draw all men to its church. Voltaire said, "If there were but one religion in England, its tyranny would be terrible; if there were but two, they would cut each other's throats; but there are thirty, and they live in peace and happiness." Perhaps even the most charitable form of Unitarianism, if it should become supreme in any land, would need a large measure of divine grace to keep it from beginning to gather the fagots. We need different denominations. We need them partly to suit different degrees of development. We need them partly to find fault with each other, and keep all from growing arrogant. We need them still more to show each other that behind all the faults and different faiths are true and good men. And we need Unitarianism to proclaim this truth, and to preach a religion broad enough to include all sincere souls. It should exclude none, from the most superstitious to the most skeptical, from those who believe in Juggernaut to those who disbelieve in Jehovah. For, though we believe in God, we ought not to fear atheism or any honest thought. Emerson says: "I admire the sentence of Thoreau, who said, 'nothing is so much to be feared as fear; God himself likes atheism better.'" Perhaps much that the world calls atheism is in the sight of God a worship, since it is the denial not of him but only of a definition that degraded him, and is the assertion that Deity is too great for any definition. Unitarianism must be hospitable to the largest thought and charitable to the lowest, and seek to keep all in peace. The religion of unity would die by division, and slay itself by exclusion.

Of course, so broad a principle will not consolidate our organization, or make what the world calls a

successful church. For a party a platform is needed, and for a sect a creed. But a party or a sect is just what we do not wish to form. Our work is to proclaim the principles that unite parties and include all sects. And if these principles do not work successfully in the old way of the church, they work in their own and often in a wider way. Parker and Emerson did not lessen their influence by leaving the regular church, but preached far more powerfully—and so successfully that part of the party that shut them out has since joined Parker's communion and taken a pew in Emerson's church and learned not to try the principle of exclusion again. And their success lay in the breadth of their principles—in their fearless welcome of the most radical thought, and their respect for the most conservative. So little did Emerson try to disturb orthodox doctrines, that he said he never gladly uttered his deepest conviction in a company where it was not welcome, since truth ceased to be itself when spoken polemically. Such a method is doubtless the best. Michael Angelo, when wishing to correct Raphael for making a figure too small, simply painted it larger, saying, "I criticize by creation"; and probably the best way to correct a religious thought that is too small is to proclaim a larger. Moscheles silenced the neighbor whose discords annoyed him, by playing the piece better. The truest method of silencing the discordant doctrines of others' religion, is to show a sweeter music in our own.

H. M. S.

Contributed Articles.

AT THE THRESHOLD.

(To a Friend on his Wedding-day.)

A palace fair uprears
Itself amid the years;
From its mysterious walls
A voice bewitching calls;
Upon its steps your feet are placed,
And you would enter in hot haste.

A royal soul dwells here,
With insight deep and clear;
Within that presence pure
No evil can endure;
Oh, fear to cross this threshold fair
Unless base thoughts be left out there!

She sits within a room
All sweet with rare perfume
Distilled from joys and tears,
The blossoms of the years;
Oh, enter not within this door
Except her blessing to implore!

Ever, the whole day long,
She sings a low, sweet song
Of woman's love and joy
And peace without alloy;
Oh, enter not with careless tread,
For you may hush that glad song dead!

GEORGE R. LEWIS.

THE FAITHS OF EVOLUTION.

"My creed: mine, though not necessarily yours."

BY W. J. POTTER.

[On New Year's day of 1860 Mr. Potter preached his first sermon as minister of the Unitarian church in New Bedford, Mass. Twenty-five years later, still the minister of the church, he preached an anniversary sermon, of which the last part is here printed. He has been showing in what ways the views with which he began, essentially those of Theodore Parker, had been changed by the doctrine of evolution, and continues:]

And now let me briefly draw into serial form the leading articles into which these fundamental principles of my religious faith naturally branch,—stating them succinctly without argument, the argument having been given from time to time for these many years. The statement may be called my creed: mine, though not necessarily yours.

1. I believe in God as the power eternal, immortal, invisible, omnipresent, within and behind all phenomena, unknown and yet known, working in and through nature, producer and sustainer of all forms of existence, vitalizer of all organisms and life, welling up as mental and moral energy in the consciousness of man, and striving in the development of human history to establish righteousness as the law of life for the individual and for the race, and as the surest, amplest providence for human guidance.

2. I believe in man as the highest consummation and expression of the eternal energy in that part of the universe which comes within our knowledge. Beginning on the level of animal existence, springing from the lower forms of life that were anterior to him, I believe that in him the eternal energy has fashioned such an organism that he has been able to rise from the plane of animal life, through the various grades of savagery and barbarism, until he has reached the heights of civilization, enlightenment and power, which he holds to-day. I believe that he has made this progress, and has capacity for indefinite progress in the future, through his natural faculties of reason, conscience and affection, which are a manifestation in him, under finite limitations, of the eternal energy itself, and which may be so vitalized as to make man a secondary creator in co-operating with and carrying forward the eternal world-purpose.

3. I believe that the moral law, or conscience, is man's intuitive perception of the equation of rights between human beings in their relations to each other. I believe that a certain stage of intelligence, through the disciplines of experience, had to be reached by primitive man before this perception became possible, just as a certain degree of intelligence was necessary for perceiving the relation of numbers in the multiplication table; but that, when this degree of intelligence was reached, the perception of the equation of rights between man and man would follow as necessarily as the perception of the relation of numbers. I believe, therefore, that morality rests on as permanent and irrefragable a basis as does the science of mathematics.

4. I believe that religion is the expression of man's

relation to the universe and its vital powers, or to its living, sustaining energy. From connection with and dependence upon this energy it is not possible for man to escape. The fact of this relation is established by science; and science, in its broad sense, must be depended upon to give the true theory of it. But, in all ages, man has been conscious of it; and his expression of the relation has threefold form,—through thought, through feeling, and through action. Through one or another of all these forms of expression he has sought to perfect his relation to the universal forces and laws. I believe that from this fundamental idea have grown all the special religions, while their distinguishing beliefs and ceremonies have been shaped by the intelligence of the people holding them. I believe, therefore, that all the religions have a natural origin and a natural development; that, by virtue of their common root, they are sects of one universal religion; and that, notwithstanding their differences and antagonisms, resulting from their special doctrines and claims, there are among them certain underlying unities of belief, aspiration, and moral sentiment, by which they are bound together in one fellowship.

5. I believe that the sacred books of the various religions have the same natural source,—the human mind, in its effort to express its relation to the infinite Power. They are the religious literature of the race or people producing them. Various in merit, they all contain important truths; and the truths in all of them are mingled with errors. As a transcript of what humanity has thought and felt, as it has struggled with the great problems of life, they are invaluable. But they are to be read to-day, not as infallible authority for truth, but with that discrimination which can separate truth from error, and find refreshing for the heart and moral stimulus for conduct instead of a creed to bind upon the intellect.

6. I believe that the founders and prophets of the religions were human beings, of superior intellectual endowments or moral insight; holy men and seers, who became the natural leaders of the people about them, and around whose lives, through the pious imagination of their followers, there afterwards gathered legends and myths, to express the people's wonder and admiration for their greatness and power. I believe that the lustre of the moral example of Jesus is not dimmed, nor the power of his character for moral inspiration impaired, by thus placing him in the natural line of humanity, and in a group of kindred souls, who have lived, wrought, and died, and borne brave testimony to truth and right, for the guidance and healing of the nations.

7. I believe that reward and retribution for deeds done in the body are assured by the natural law that binds effect to cause; that moral error, or wickedness, produces as its inevitable consequence pain and wretchedness; that, if continued, it is suicidal in its agency, and tends to the ultimate destruction of its own power; that moral good, on the contrary, is self-perpetuating, and leads ever more and more to larger and higher life, to realms of purer happiness, and to ever greating capacity for virtue and for virtue's service.

8. I believe that, on the ground of the strongest

and most rational probability, though it be beyond the realm of knowledge, man may entertain a confident hope,—nay, a faith,—in his own personal immortality; that the eternal energy, having achieved self-consciousness in the wonderful personality of human character, with its power of progressing upon its own nature, will not lightly throw away such a being and such an advantage after a few years of earthly life. I believe, however, that while man may entertain this hope and hold this faith, his first of duties is not to dream of the life hereafter, but to work zealously for the amelioration of human society on earth; to show himself less anxious about saving his own soul for eternal bliss than concerning the salvation of other souls around him from present ignorance, wrong and wretchedness, so that they may become capable of intellectual, moral, and spiritual life.

9. I believe that, as God, the eternal, living energy, is ever seeking and striving to embody his power more and more in man, soliciting him, by inward constraining impulse, to truth, goodness, and moral beauty, so also may man correspondingly seek and find God; for

“God is seen God

In the star, in the stone, in the flesh, in the soul, and the clod.
And, thus looking within and around me, I ever renew
(With that stoop of the soul which, in bending, upraises it too)
The submission of man's nothing-perfect to God's all-complete,

As, by each new obeisance in spirit, I climb to his feet.”

10. I believe, finally, that these lines of Browning aptly express religion's threefold form of manifestation, through thought, emotion, and conduct. They hint a philosophy of Deity and man, and of the relation between them, and they picture the emotional attitude of the human mind in all genuine worship and prayer; as also the brave endeavor and deed that are necessary to bring human life and divine law into practical harmony.

Thus, friends, have I given you my creed, not, of course, to impose it upon you, but as the substance of the religious philosophy which underlies my ministry. One doctrine implied in my creed is that every person is responsible for his own,—that freedom of thought is both a right and a duty which all human beings should hold sacred.

But higher than any creed is the deed. Better than any other kind of faith is the faith that takes shape in pure and upright character. This has been my constant theme through all the years of my ministry. It has sometimes seemed to me that, whatever the topic I treat, my sermons always come, in the practical application at the end, to this one goal,—*character, true and beneficent character*,—this above all things, this forever and evermore.

TALMUDIC SAYINGS.

“If scholar, no swordsman, if swordsman, no scholar” (Abodah Zarah 12), that is, the two never go together; and if a man is to be a scholar he must not be a fighter of duels or the like. But if one delight in the latter occupation he will surely find that the scholar's laurels are not for him. In other

words, one must make up his mind as to what he would be in the world, very deliberately, and then cling to that one thing; put all his energy and ability into that one thing, so that he may *excel* in that, and not try to be “a Jack of all trades and master of none”. For no matter how many exceptions we might find to the above rule, it still would be the rule, and those only the exceptions.

“If one be a son of learning, it is well; if he be a son of learning and a son of forefathers, it is twice well; but if he be only the son of his forefathers and himself a wooden-head, the fire consume him!” (Menachoth 53.) The word “son” in the first instance is to be understood in its idiomatic sense in the Hebrew; it stands then for *adept*. Thus the Hebrew speaks of the *Son of the Law* when it means to say that the boy has reached the age (13 years) of being bound to comply with all the law, ritual and otherwise, because he can at this age *comprehend it*.

Now, if that injunction or curse of the Rabbins was to take effect in our day and generation, what a terrible fate would meet all those coxcombs who, cover their brainless heads with costly beavers, and hide their insipid eyes behind golden eye-glasses!

Only he is a rich man who has found satisfaction in his riches” (Sabbath 25), i. e. whether one has much or little in this world, if he only be satisfied with what he has, and envy no one, he is then, and only then, to be considered a rich man. According to this, many a poor, honest laborer may be richer than Jay Gould, who is said to be thin and miserly and miserable because he cannot satisfy his craving for possessions, and because of a quenchless envy of all who happen to have more than, or even as much as, he has.

RUDOLPH WEYLER.

CHICAGO, June 28, 1885.

CLEMENT C. MOORE.

“T” was the night before Christmas, when, all through the house,
Not a creature was stirring, not even a mouse.”

We venture to think that there is not one of our readers who has not been familiar with this merry little poem from the days of his childhood, and yet we doubt whether to many of them the writer has any distinct personality.

Clement Clarke Moore was born July 15, 1779, in the old “Chelsea House” on Moore's Hill in West Twenty-third street, New York city. Years before the Revolution his maternal grandfather, Captain Thomas Clarke, established himself on a farm in what was then the upper end of Greenwich village, a suburb of New York. He had been an officer in some provincial forces, and thus derived his title; so when settling down for the evening of life he thought Chelsea a fit name for a soldier's resting-place. To this day there is a well-defined part of the great city which yet bears the name, and its residents pride themselves not a little on being inhabitants of Chelsea—though the locality would be unknown to most New Yorkers.

Dr. Moore's birthplace, built before the Revolution and standing till 1853, was the residence of Mrs.

Clarke, grandmother of the poet, during that struggle. The family were Loyalists, but suffered from both friend and foe—Americans and Hessians being quartered in the house, and Mrs. Clarke's fruit-trees serving as firewood for the British soldiers, much to her annoyance.

The subject of our sketch was prepared for Columbia College by his father, Benjamin Moore, second Bishop of New York. He was graduated in 1798, and being in easy circumstances, devoted himself to study, receiving finally from his Alma Mater the degree of doctor of law. From the easy and graceful humor of his published "Poems" (New York, 1844), one would not suppose that his life was spent as a student and teacher of Hebrew and Greek in a divinity school. But so it was; and he published in 1809 one of the first Hebrew and English Lexicons given to the press in this country.

He became a professor in the General theological seminary of the Episcopal church in 1821, and taught Hebrew there till 1850. To his liberality in bestowing a large plot of valuable land upon this institution its location in New York is due. The two buildings of the seminary, now half a century old, standing in the midst of trees and lawns on "Chelsea square" form an odd contrast to the surrounding wilderness of brick and mortar, and constitute one of the few remaining landmarks of Chelsea village.

Seldom have there been lives more calm and uneventful than that of Doctor Moore. His portrait in the seminary shows a thoughtful and gentle countenance, and those who knew him testify that it rightly portrays him. He was most benevolent in disposition, aiding largely in the construction of St. Peter's (the parish church of Chelsea), and giving liberally to the poor. He was a lover of music, and often took part in this feature of public worship. For hours every day he would sit playing upon his violin in the roomy, old-fashioned dwelling which he built when Chelsea house at last had to yield before the onward march of city grades and streets. On July 10, 1863, he died in his country-house at Newport, R. I.; and is now buried in a family vault in the little rural church of St. Luke, in Hudson street, New York, where he for a long time worshiped. A tablet was erected to him in his parish church of St. Peter's in Chelsea. Its inscription, simple as the life of the gentle scholar whom it commemorates, bears the fitting verse: "Mark the perfect man, and behold the upright, for the end of that man is peace."

H. C. C.

THOUGHTS "ABOUT PEOPLE".*

One must make one's self, not one's house alone, into a home.

To be conspicuously neat and well informed is but little less disagreeable than to be unneat or uncultured.

Individuality in its nobler form is more than mere assertion of one's rights—it becomes the maintenance of a principle.

* Extracts from "About People", a volume of essays by Kate Gannett Wells. Boston: James R. Osgood & Co. \$1.25.

Never ask another to fulfill a duty for love's sake, but for the sake of right. Love is broad, but right glorifies it, and in every act of affection there should be a foundation of right.

Homes must learn the impersonal art of discussion, which makes the intellect grow, and leaves love and belief in others' sincerity untouched. Frank, generous conversation, with ability to be as pleasant the next moment as if difference of opinion had not been expressed, helps each to see his or her mistakes, to understand whether he or she is acting from love of ambition, from obstinacy, or for truth's sake.

Individuality should surround itself with an atmosphere of deference for every form of thought, and of reverence for every noble deed.

Nothing should grow more slowly than individuality, or have its steel more finely tempered. An individuality of crude opinion, or of words, is not the material which moves the ages. Conscientiousness should guide its growth, self sacrifice illumine its path, and love of beauty moderate its pace.

An intense purpose waits its fulfillment, and, in waiting and ripening, nourishes all the little seeds of endeavor, and refreshes the waste places in others' lives. There cannot be individuality without intensity of feeling or conviction.

Conscience is the foundation of individuality. Let that be developed as carefully as a sense of correct English; then, like each one's English speech, it will have its own tone and quality.

If we only dared to be honest, society would gain in intellectual and moral strength.

It is only cowardice that says: I have a miserable disposition, because my grandparents had the same. An individual to make use of another individual as an excuse! Very much of a slave is he to himself, if he allow himself to employ such a pretext in palliation of his want of effort.

Intuition may be safely followed through average ordeals, but experience leads open-eyed and clear-minded amid unusual perplexities.

Correspondence.

EDITOR OF UNITY:—The paper reached me at last and was very eagerly perused, especially the article by Mr. Chadwick on The Unitarian development. It is a most propitious time to "spread light", for not one man in ten can tell what he does and does not believe. Many, who will tell what they do not believe, do not see that their unbelief in one or two points renders impossible a defense of other points they do believe. For instance, Mr. Beecher says, "The teaching that Adam stood for the whole human family in such a sense that the *race was revolutionized* on account of his guilt, and that God has created untold millions of beings whose inevitable destiny was eternal damnation,—this is spiritual barbarism run mad." Now, certainly, he ought to see that if man was not "revolutionized" he did not

need "regeneration", in which he says he believes, but only *reformation* of the faculties, and when these two are eliminated from orthodoxy, *what is, or can be*, the need of an atonement, and what sort of a God is that being, who, after having paid the full price for the revolution of the race, suffers himself to be cheated out of nine-tenths of it? President Bascom, too, of Wisconsin, said in an address some years since, that the doors of earthly happiness and heavenly happiness swing on the same hinges, a most noble truth, but utterly inconsistent with orthodoxy, which allows that *earthly* happiness is dependent on conformity to physical and *moral* law, but the door to *heavenly* happiness has nothing to do with moral law but is opened only to faith. Orthodoxy even goes so far as to assert that a moral man is in greater danger of damnation than a reprobate, and the president, I see, is very glad that "the new departure is an identification of morals and religion." I have loaned my paper to a friend and propose to keep it in circulation, and though I do not suppose there is a Unitarian within a dozen miles, I hope to send you some subscribers, for this matter of religion is one of universal interest. Nobody wishes his children to embrace the blackness of atheism or the blackness of Romanism. The one is utter darkness, the other utter irresponsibility to anything but the church. But man cannot obliterate his religious instincts. There will be reaction; men are prone to extremes. Romanism *may* succeed atheism. So we should endeavor to promote a religion that the moral nature of man can love, and his intellectual nature can approve.

Yours truly,

GLENN, MICH., June 22, 1885.

EDITORS UNITY:—Rev. Mary A. Safford, after a very successful and faithful pastorate of five years, preached her "good-bye sermon" to us last Sunday. It was the day of our annual flower service, and the church was blooming with flowers amid the handsomest foliage. The house was well packed at an early hour with eager listeners, all, however, wearing sorrowful faces at thought of parting with our dearly loved pastor. In this closing discourse Miss Safford reviewed briefly the progress of the society during her pastorate, alluded to its present strength and ability for future maintenance, also to the nucleus of which to make a strong society in the rapidly growing city of Sioux City, on the western border of our state, where she goes to labor in response to an enthusiastic call.

When Miss Safford came to us five years ago, this society had a half-finished church, with a mortgage debt of \$920 and a floating debt of \$600. Under her care we have entirely liquidated the floating debt and reduced the mortgage debt to the nominal sum of \$300. In addition to this we have spent over \$1,000 in finishing and improving our church edifice. This financial prosperity, however, is but a slight and less important part of the growth for which we are indebted to Miss Safford. Indeed, it is only indicative of the spiritual, intellectual and moral growth, which is further evidenced by the union of thirty new members with our society (ten of whom were welcomed

last Sunday), and the addition of a large number to our Sunday-school, besides the organization and permanent growth of a "Unity Club," which has each season held public meetings at the church weekly, from September to April, and each of the past three seasons has managed a course of lectures, employing some of the best talent the country affords, and which has furnished at the church a course of Sunday evening lectures, by its own members, upon "Liberal Preachers in and out of the Pulpit." To her efforts is also due the recent organization of a large and enthusiastic band of mercy, which is rapidly creating a humane sentiment in the community.

In view of these facts we may well regret, as we truly do, the parting hand-shake with our pastor. But we recognize the fact that our keenly-felt loss is to the new society at Sioux City a gain which they may well prize, and we hope that from the little but growing band of western pulpit workers, some one may be selected to continue with us the work "thus far so nobly carried on."

G. S. GARFIELD.

HUMBOLDT, Iowa, June 30, 1885.

The Study Table.

THE PHILOSOPHY OF DISENCHANTMENT, by Edgar Saltus.—Mr. Saltus offers us a simple and readable account of the life-theory generally known as pessimism. His book begins with some light notices of the earlier and prephilosophic expressions of the view; and then the author takes up his main thread, the growth of the theory through the works of Leopardi, Schopenhauer and Von Hartmann, and concludes the couple of hundred pages with a chapter entitled "Is Life an Affliction?" The book is written with sympathy, if not in the spirit of a disciple. The author is acquainted with the literature of the subject, and with those chance expressions of despair found in works whose prevailing mood is quite opposed to such a view of life. The treatment is fluent; the argument, though somewhat sketchy and unsystematic, is sufficient, and the general interest well sustained. The publisher has defeated the aim, perhaps, by clothing a philosophy of the world as the worst of all possible worlds in the best of all possible garbs. A less pessimistic letter-press, paper and binding has seldom appeared. As a piece of writing, the book exhibits grave defect, in the matter of sobriety of judgment. We should be glad to learn the author's qualifications for original criticism; for, while the body of the work shows familiarity with philosophy, it does not always show penetration. Who is it besides himself that sums up Fichte in "a huckster of phrases" (39) and discovers that his thought, together with that of Schelling and Hegel, "may safely be considered as a part of the inexplicable past"? All that is worth condensing of the idealism of Germany, he declares to be Schopenhauer's versicle, "The World is my Idea" (80). We are refreshed to learn that this is original with Schopenhauer. We had supposed, in the inno-

cency of spirit, that Kant taught something very like to this, and Hegel certainly. These incidentals of dictatorial criticism betray the young hand. How naïve is this, that while Kant gave up in despair the unravelment of the secret of life, Schopenhauer came "nearer to the proper answer than any other system of which the world yet knows" (86). The author will pardon us for calling his attention to his own page (220), where the difference between Schopenhauer and the Buddhist system is declared unimportant. [Houghton, Mifflin & Co., Boston. \$1.25.] J. T.

Little Unity.

SPRING AND SUMMER.

In Spring we note the breaking
Of every baby bud;
In Spring we note the waking
Of wild flowers in the wood;
In Summer's fuller power,
In Summer's deeper soul,
We watch no single flower,—
We see, we breathe the whole.
—*Scattered Seeds.*

DAISY MILLER.

She was a sweet, blue-eyed, golden-haired child only four years old, almost a baby yet, but when I tell you what happened when they were coming home from grandpa's last winter, you will see what a little woman she could be.

Her mamma got off the train to see to the baggage at Britt, where they were to change cars, and some way, I don't know just how it happened, the train started before she got back, and carried the children off, and left her almost wild with grief.

The agent telegraphed to the conductor to take care of them and send them back by the first train, and then the poor, anxious mother waited as patiently as she could, thinking all the time of Daisy and her seven-year-old sister, Blanche, alone on the cars.

You should think if she had a big sister with her it would not be so very bad?

That is what the ladies at the depot said to comfort her mamma; but she knew, what they did not, that Blanche was a poor little idiot, who would need taking care of more even than little Daisy.

And Daisy knew it too, and though she could hardly help crying she winked to keep the tears back, and swallowed the big lump in her throat, and kept Blanche on the end of the seat next the window and tried to amuse her as her mamma did.

Everybody was good to them and did all they could to help, and at last it was over and she was safe in her mamma's arms and could cry now that there was some one else to see to Blanche.

And Blanche, who was more like some tame, harmless little animal than a child, had not missed her

mamma at all; and after they were on the right train going home, she sat playing with the window-shades or picking the buttons on the cushions with hands almost like little claws, as if nothing unusual had happened.

But Daisy could not forget about it. She watched her mamma with her big blue eyes full of tears, as if she could not look at her enough. Every few minutes she would rise up to give her another kiss and hear her say she had been her good, brave little girl.

GAZELLE STEVENS SHARP.

HONESTY IN TRIFLES.

The fields of Arkansas were white with the bursting balls of cotton, and, wherever one traveled, the cotton plantations followed the road. An Eastern lady, in passing through that region, was very desirous of getting a sprig of the plant with a bunch of cotton on it; but the train always stopped provokingly near, yet just too far to get a twig. In vain she looked for a small boy to gather a spray. When the small boy was there the cotton was gone; and when the cotton was almost within reach there was never a boy to be seen. At last, her fellow-travelers became interested in her success, and always looked up inquiringly, or in words asked how she fared in her quest. Just before dusk, the train halted opposite a vast field tufted with snow-white dots all over its wide expanse; and here—yes, here—was a boy, three of them. Stepping to the front of the car, she said, "A nickel to the boy who brings me a sprig from the cotton plant," and threw a five cent piece. The three black faces grinned at so unusual a request. The one who caught the money gave a bound, cleared the ditch, and was almost over the fence into the cotton patch when the warning bell of the engine began to ring. The boy was doubtful for a moment, then jumped back, and began to follow the train, which was already moving pretty fast. The lady had not gone in. She was still looking longingly at the coveted plants, and had quite forgotten the trifle that she had given in vain, when a black hand caught hold of the stair-railing on which she was holding, and a hurried pair of feet kept pace with the train, as a panting voice exclaimed, "Lady—here's—yer nickel"; and the shining bit was laid on the car step as the boy fell back. The lady kicked it off with her toe so quickly that it must have fallen within his sight; for a loud "Thank yer, lady," followed after the now swiftly moving car. She returned to her seat only sorry that she hadn't ventured more for such a pleasant return. The other passengers, seeing her satisfied look, asked eagerly, "Oh, did you find some?" to which she quickly replied, "No, but I found something better: I found an honest boy."—*Christian Register.*

"Train up a child in the way he should go" is one of the truths we have not yet outgrown. Billiards, lawn-tennis, and dancing have their place, if you like; but self-sacrifice requires as much practice as they.—*James Harwood, B. A.*

UNITY.

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CHICAGO, SATURDAY, JULY 11, 1885.

JOHN WILEY & SON, following the example set by the Alden house, now offer a complete set of John Ruskin at \$12.00.

THE London publishers of the diaries of General Gordon have paid \$26,000 for the copyright, which sum is to go to the national memorial fund.

THE July number of *Mind in Nature* contains an article on the supernatural in Shakspeare, by Prof. John Frazer, one on "Psychopathy", by A. N. Waterman, and one on Indian presentiments by Prof. James D. Butler.

WE agree with the *Religio-Philosophical Journal* that "immortality is a truth of the soul, an indestructible part of the warp and woof of our spiritual being", and differ from it only in not feeling the need or clearly seeing the possibility of demonstrating through the senses this truth of the soul.

THE *Civil Service Record* for June begins its fifth year's work, and contains much matter that is encouraging. President Cleveland's administration thus far commends itself to this organ and this association. The paper says: "We have ample faith that President Cleveland will thus finish what he has begun."

THE *Overland Monthly*, published in San Francisco, is a solid, portly magazine, filled, judging from the June number before us, with attractive reading. Some Boston people may wonder why they should be at the trouble of publishing it as long as the *Atlantic Monthly* is in the field. But the subtle law that compels its existence is geographical rather than literary. There is a point beyond which electricity cannot be conveyed by existing contrivances with sufficient power to be used for illuminating purposes.

If the *Atlantic Monthly* were published in San Francisco, Boston would need the *Overland Monthly* or its equivalent. Centers of religious, literary and scientific culture, like commercial centers, are not made by the whims or local prejudices of men, but by the geographic and sympathetic necessities, which men may utilize or neglect, but cannot create or wholly suppress.

THE *Book-buyer* suggests a new use for a queen. Mrs. Oliver's life of Dean Stanley met with but indifferent success until the queen, at a suggestion of the dean's sister, bought a volume, and instantly the book had an extensive sale. Perhaps this country needs a queen to help sell a good book like that, but then there would be need of the "sister" back of the queen in America, as in England.

WHEN a genial, sunshiny day is ended as all days, except one coming sometime, will end, by the sinking of the sun below the western horizon, our feeling of regret at its departure is merged into a glad welcome for the jewelled night that follows so quickly in its footsteps. With "first a glimmer, then a gleam of light", the stars appear "like angels' visits—few and far between"; but soon whole groups of the glittering, twinkling gems of heaven flash upon the sight and take to themselves the similitude of ancient kings and queens, of prehistoric giants and antediluvian hippogriffs, forming celestial hieroglyphics that are beautiful even when unintelligible. But the day is not always bright and clear, and then the dusky garments in which it is shrouded are attached by means of invisible patching to the sable robe of night, which sometimes furnishes a pattering accompaniment to "the low, sad music of humanity" with its rainy tears.

AN extra of *Our Best Words*, dated July 4, announces that henceforth this energetic missionary will be printed at Shelbyville, the place of its editing and publishing. It has set up house-keeping for itself with an adequate outfit of presses, type, etc. We are glad to see our good fellow-laborer grow, and to know that henceforth it is to represent more than ever the full strength of the Douthit family. In addition to the name of Jasper L. Douthit as editor, George L. Douthit is announced as office editor, and Robert Douthit will be chief among the typos. Little papers, like small colleges, have a field of their own, and we believe that there is a place for the *Best Words* of Brother Douthit, whom we congratulate most heartily upon this sign of prosperity. Gradually we expect to find less schism and more fellowship in the columns of his paper. The only element in it against which we protest is its combative tendency. It is a serious responsibility that we editors assume, and our "holy wars" are always in great danger of degenerating into "unholy strife".

THAT was a tender and true word which Rev. Newton M. Mann spoke to his congregation at Rochester on the fifteenth anniversary of his settlement with them. He spoke out of a pastor's heart, and we suspect that preachers alone can fully understand and appreciate the sentiments of this published

sermon. He wisely balances the advantages between short and long pastorates:

"Two careers there are for a minister, either of which has its attractions: to grow old as the acceptable servant of a single parish is one; the other, the more brilliant and fascinating, is to have a succession of charges, quitting each in the very hey-day of popularity, so securing delightful associations and admiring friends in various quarters, whereby much is added to the zest of living. By this latter course, too, the labors of pulpit preparation are greatly reduced after the first settlement, the stock of sermons then accumulated being nearly sufficient for all subsequent demands. Two hundred discourses for general occasions are all one need write whose stay in a place does not extend beyond three or four years; whereas, with all permissible repetition, the life-long pastor must write perhaps ten times as many. This work probably does not hurt us any, but if it is well done it takes time and considerable abstraction from other pastoral work. I have often reflected as to what may be the secret of a preacher's stay in one place. He is apt, I think, to flatter himself that it indicates unusual ability. Some resource it does indicate, no doubt, but as far as the preacher is concerned, it chiefly shows in him a spirit of contentment and a faculty for keeping out of hot water. The stability or instability of the pastorate will usually depend more on the people than on the minister."

Here is also a comforting word for those who are trying to build a church that lasts, out of transient, dying material:

"But an institution of which the world has need shares not the mortality of those whose forethought planned and whose generous devotion maintained it. As the type survives the individuals that represent it, so the church lives when those who formed it are dead. New life comes forward to fill up the broken ranks, and the army of the Lord goes forward to its appointed task. Ever over it hovers the winged host of those who have attained to immortality, under the spell of whose gracious presence our spirits are chastened to diviner purposes and prompted to nobler deeds."

JOHN CHADWICK was the poet of the Phi Beta Kappa day this year at Harvard. His poem was a graceful "legend of good poets",—the six elder masters of our home song. At the end, in answer to the fear, "What shall we do when these are gone?", the thought rises to a chant that "for all their golden speech, the hundredth part of all has not been said":—

"Lo here!" "Lo there!" the former prophets cried;
No here, nor there, hath now the Spirit's tide;
Thrills with one voice the atom and the sphere;
"Yea, it is I, and there is none beside!"

Shall not the sense that these great things are so
The Poet's spirit fill and overflow?
Shall he not sing a braver, sweeter song
For every marvel we have come to know?

Shall not this teeming, rushing, roaring time
Give warmer pulses to his eager rhyme?
Shall not its hopes, its fears, its passionate pain
Make all his bells to deeper music chime?

Yea and Amen! For those who listen well
Begins that music even now to swell;
And it shall grow from year to goodlier year,
Till it shall smite the doors of every hell

That man has made, until, for all who grope
In blinding darkness without any hope,
Light shall spring up, with freedom wide and sweet,
As this June heaven's blue and boundless cope.

THE WISCONSIN CONFERENCE.

Arcadia was a fitting place for the summer meeting of the above body. About a year ago the inhabitants of this village, numbering some eight hundred, had no congenial church home. Rev. T. G. Owen, then pastor of the Congregational church in Trempeleau, finding himself slipping away from his old fellowship, applied himself to the work of organizing an independent society, "The People's Church." He builded without a creed, and after a few months church and pastor joined the Wisconsin Unitarian conference. During the year the society transformed an old, dilapidated building into a neat and cosy church, gathered a congregation of some three hundred and organized a healthy Sunday-school. Rev. Clay MacCauley, of St. Paul, preached the opening sermon on Thursday evening, June 25, in which he traced the growth of the God idea, showing how each new departure was a step forward. Friday afternoon, Rev. J. H. Crooker, of Madison, was made chairman *pro tem.*, and Miss A. A. Woodward, of the same place, secretary. A conference ensued, during which Revs. Crooker, MacCauley and Wright spoke, also Rev. Mr. Waite, of Mandan, Dak., fresh from orthodox ranks. Hon. H. H. Giles, of the state board of charities, read a paper on "Social Problems", and Rev. J. T. Sunderland outlined possible and profitable work for "Unity Clubs" in these directions. In the evening, Rev. Mr. Waite occupied the pulpit and preached a sermon entitled "The kingdom of God is within you." "He who entertains a pure thought stands at the gateway of heaven. The possessor of an impure thought is at the portals of hell." Rain interfered somewhat with the picnic arranged for Saturday forenoon at the parsonage. In the afternoon a devotional meeting was led by Rev. W. C. Wright, of Madison, who worships in song as well as in prayer. A letter of regrets from Dr. Thomas, of Chicago, was read, in which he declared that "the world is believing more, and not less, than in the past." Then followed papers by Miss A. A. Woodward on "Church Music", and by Prof. D. B. Frankenburger, of the state university, on the Sunday-school. Miss Frances Le Baron, secretary of the W. W. U. C., presented the Postoffice Mission work, and a state committee was organized, consisting of J. H. Crooker, Madison; Mrs. M. S. Savage, Cooksville; Mrs. Mattie French, Kenosha; Mrs. P. E. Dickens, Arcadia; and Miss A. A. Woodward, Madison. Saturday evening, Miss Le Baron further explained the Postoffice Mission work and Unity classes; and Judge Price, of Black River Falls, addressed a large audience on temperance. Sunday, addresses were made to the Sunday-school. Mr. Sunderland preached in the forenoon on Unitarianism, "which", he said, "represents not only the worship of one God, but the unity of science with faith, the unity of mankind and the unity of law throughout the universe. In the evening the conference was brought to a close by a sermon from Mr. Crooker on "The Place of Character in Religion." It was an impressive command to "step up higher".

M. S. S.

Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

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MISCELLANEOUS.

AN INDEX TO VOLUMES XIII AND XIV of UNITY has been prepared and will be sent to any address on receipt of a two cent stamp. Address this office.

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The undersigned has on hand a limited number of the following papers read at different sessions of the Browning Society, London. These were put into pamphlet form previous to their appearance in the regularly collected form of the "Browning Society Papers." Orders cannot be filled when present supply is exhausted. In ordering, state second choice in case supply of first choice be exhausted. Any of them sent postpaid on receipt of 10 cents per pamphlet.

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23. Browning as a Scientific Poet. By Dr. EDWARD BERDOE.

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